

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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THE POSSIBILITIES OF LIFE.

Have we not all amid earth's petty strife
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings and feel it near.
And just within our reach? It was! And
yet

We lost it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late;
No star is ever lost we once have seen,
We always may be what we might have been!
Since Good—though only thought, has life
and breath,

God's life—can always be redeemed from
death;

And Evil, in its nature, is decay,
And every hour can blot it all away;
The hopes that lost in some far distance seem
May be the truer life, and this the dream.

A Procter.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

V.

"Let no man say, when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, and He Himself tempteth no man," says James, the brother of Jesus. "For every good gift and every perfect gift is from above, coming down from the Father of Lights, with Whom can be no variation, neither shadow that is cast by turning." If this be true, then the varied, and, in many instances, contradictory teachings of the Scriptures cannot be assigned to a change in the character of God's revelation to man, but must be attributed solely to the change in the character and opinions of the writers of the Scriptures. Man changes; not God. There can be no *progressive* Divine revelation; what seems so is simply the progressive capacity of man to receive God's mes-

sage. Whilst the God of Abraham, the God of Mo-*ses*, and the God of Isaiah is indeed the one true God; our God, "in Whom we live and move and have our being," and, whilst the religions of Abraham, of Moses, and of Isaiah all represent the eternal search of man for God, as we find them presented in the Bible record, these religions are not the same, and could not possibly be the same. "The times of ignorance God overlooked," said Paul to the men of Athens, and we can appreciate and understand the Bible only as we appreciate and understand the conditions under which it was written. We shall then attribute that which seems to us immoral and unrighteous to the "times of ignorance," when man's ideas of God were crude and undeveloped.

When we read that the Lord declared unto Moses, regarding the exodus from Egypt, "It shall come to pass that when ye go, ye shall not go empty; but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians," we have an insight of the spiritual development of the writer of the declaration, and not of the mind of God. *Moses* may have thought this to be the will of God, but *we* certainly do not, if we believe at all the statement of James the Apostle, quoted above. When the record says, "I," (the Lord) "will harden Pharaoh's heart," (i. e. deaden his conscience, so that he may not perceive the truth), "that thou mayst tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt," we may be well assured that these are not the thoughts